

MOTT would say to Females, that are ignorant of any of the complaints so peculiar to the female sex, they can consult her with the utmost confidence for a relieving relief, as she has made their complaints the basis of a medicine therefore, a very particular complaint, and for quite a number of years.

MRS. MOTT, being so repeatedly asked to be consulted by GENTLEMEN, she deems it proper to say, that she attends to all diseases in a human frame, except those arising from a morbid action of the brain, and is not a native of either MALE or FEMALE.

She is to be seen at her Dispensary, promptly attending to all orders *POST PAID*, at Hartford and all the principal towns, by Thompson's Express, and to all parts of the United States, by the various express companies, in Mass.

Christian Secretary.

HARTFORD, FRIDAY, AUG. 14.

John Foster and Episcopal Intolerance.

It may perhaps surprise and grieve our readers to be informed that the late John Foster, whose memoirs and correspondence have lately been published in England, in one of his letters, expresses a doubt respecting the absolute eternity of future punishment—a sentiment in which, it is scarcely necessary to say, he differs from the denomination to which he belongs. He does not indeed speak dogmatically upon the subject, but suggests some difficulties regarding it, and presents what he terms the moral argument for a Universalist, or any thing like it, and it is utterly wrong to give him that name, or to use his doubts upon the point, as an objection to his general orthodoxy. Every one who knows anything at all of Foster knows well that he was in all other respects, entirely evangelical, and held his doctrinal views with much strength of conviction, as well as great reverence and simplicity of feeling. Moreover it is also well known that Baptists generally have as little sympathy with Universalism, as any other Evangelical denomination of Christians.

Nevertheless, the Episcopal 'Calendar' of this city, taking advantage of this slender fact, reads its patrons a furious lecture upon the *horrid* disorder and infidelity prevalent in the Baptist denomination, the superior excellence and purity of Episcopacy, and the dignity and beauty of apostolical succession, and Episcopal ordination. How ridiculous this is, must be evident to any man of common sense. Truly the Episcopalians must be terrible pushed for fair and tangible arguments on behalf of their system, when they back it up in this style. Suppose we put their attack upon the Baptists in its logical form, and see how it looks.—John Foster, a profound thinker and eloquent writer, a truly pious and devout man, was a member of a Baptist Church, and an occasional preacher in that communion. In one of his letters he expresses, very modestly, a doubt as to the absolute eternity of future punishment, and states that he had known some other intelligent and godly men who had expressed similar doubts. Whence it follows that the Baptist denomination must be very corrupt and disorderly; that Episcopacy must be very pure and perfect; that Baptist ordinations are a farce, at which "Baptists themselves must laugh in their sleeves every time they attend them;" and that Episcopal ordinations are the safeguard of orthodoxy, the bulwark of virtue.

We take it that the writer in the *Calendar* must not only rather verily but somewhat malignant—a young Puseyite perhaps, who, superstition smitten in his boyhood, must prove his *Church orthodoxy* by the violence of his attacks upon *Christians* who chance to differ from him.

We will venture to give our Episcopal brethren a word of advice, and leave the matter. If they wish to build up a strong and permanent church, let them treat their neighbors with civility, quietly mind their own business, cultivate a spirit of tolerance and charity among themselves, and prove by their superior dignity and purity of character, the proof of which can be seen by the eye, not read in bombastic eulogies of themselves, that they are seriously cultivating "pure and undefiled religion." At present they are doing themselves a fatal injury by their absurd and intolerant pretensions—their ecclesiastical strutting and swaggering—which, were it to occur in any thing but Religion, would move the laughter of the world. Moreover they are preparing for themselves a bitter experience, in divisions and jealousies in their own ranks, and in the certain defections of multitudes of their young men to papal Rome.

Commencement of the Connecticut Literary Institution.

We had the pleasure, last Wednesday of attending the commencement of our cherished Literary Institution, in the town of Suffield. Mr. Burnett, the accomplished Principal presided on the occasion, and commenced the exercises by prayer.—The young gentlemen made a fine appearance, and acquitted themselves to the satisfaction of their numerous friends, and the large congregation that were in attendance. Of course, as on all such occasions, there was a little bombast, and an average amount of mouthing and swelling, but this was the exception, not the rule. Some of the pieces would have done honor to any college commencement. They indicated not only good taste but mature and correct thinking. We were particularly pleased with the pieces of Mr. Henry Robins and Mr. Bond, though several others were decidedly excellent.

The following was the order of Exercises.

- MUSIC.—FRATER.
- I. "Oratio Salutatoria." Anson Bingham, Mass.
 - II. "The Aids of a Virtuous Character to the Orator." Wm. John Henry Pollard, Stonington.
 - III. "Sanctified Talent." Edward Morley, Lee, Mass.
 - IV. "The Spirit of the Age." Ebenezer Wilson Bloom, Macon, Ga.
 - V. "The Glory and Shame of the United States." Daniel Johnson Glazier, Willington.
 - VI. "Effects of War on National Character." Luther Frink, West Springfield, Mass.
 - VII. "The Immortality of Mental Influence." Nathaniel Judon Clarke, East Lyme.
 - VIII. "The destiny of the American Republic." Guy Ray Felton, Glazer Barrington, Mass.
 - IX. "Passage of the Red Sea"—A Poem, Samuel Wells Gladwin, Chester.
 - X. "The American Yeomanry." Charles Edwin Noble, Southwick, Mass.
 - XI. "The Desire of Posthumous Fame Commended." Henry Robins, Hartford.
 - XII. "Sources of Deterioration in Modern Literature." Edmunds Paley Bond, Tolland.

MUSIC.—OLD HUNDRED, by the Congregation.

It gives us great pleasure to learn the increasing prosperity of the Institution. The appearance of the buildings, the spirit of enthusiasm among the young ladies and gentlemen, the respectability and learning of the teachers—the good judgment and excellent taste of the Trustees, and in particular the indefatigable labors of Rev. D. Ives, the respected Secretary of the Board, all give assurance of success. The arrangements of the Institution are now completed not only in the male, but in the female department, and all that is now needed, is the co-operation of the community. The addition of the handsome buildings for a female seminary—the respectable class of young ladies already gathered, and the bland influence of their accomplished teacher, Miss Hyder, are certainly great attractions, which we doubt not, will be seen, in the increased efficiency of the whole Institution. May Heaven continue to smile upon it, in all its future course.

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Oration and Poem before the Calliopean Society, Suffield.

The Calliopean Society connected with the Connecticut Literary Institution, held its Anniversary on Tuesday evening of last week, in the Second Baptist Church in Suffield. The large Church was filled to overflowing at an early hour, and the Springfield Brass Band discoursed eloquent music during the services. The Rev. Mr. Turnbull, of Hartford, offered prayer. The oration was delivered by the Rev. Mr. Perkins of Westfield, Mass. Subject—The Crusades, their influence upon society. The theme, though a trite one, was well handled. The Rev. S. Dryden Phelps of New Haven was the poet of the occasion, and acquitted himself to general satisfaction. Fidelity was the subject of his poem, in which occurred some really beautiful passages. It was remarkably well delivered, which cannot be said of most Anniversary poems, and commanded the attention of the audience to the close. Upon the whole, we had good reason to be satisfied with the exercises.

The Canton Vaud.

It is, we presume, generally known to our readers that, in consequence of a revolution in the government of the Canton Vaud, in Switzerland, the ministers of religion there have been exposed to the most violent persecutions. Because they refused to lend themselves, as tools, to promote the influence of radicals and infidels who had seized the reins of government, they have been compelled either to violate their conscience, or leave their charges. Many of them have chosen the latter alternative. But the radical party are not satisfied with this, but insist on their abandoning their clerical functions altogether, and have assaulted their persons, broken up their meetings, and subjected them to other indignities. The following from the correspondent of the New York Observer, will give a vivid idea of the wretched state of things in that unhappy country:

"The Council of State in the canton of Vaud continues to prohibit religious meetings wherever they cause trouble, that is to say, wherever any drunkards, sallying out of the grog-shop, can throw stones against a quiet dwelling, or beat with clubs honest citizens met together to pray to God. You see to what a condition religious liberty is reduced in this unhappy country! No longer any laws, any security for such as refuse to worship in the pretended national church. It is in the power of a handful of wretches to deprive them of their dearest rights; and the government, the tame instrument of this wicked intolerance, sanctions by its decrees the blind fury of the populace. When a tumult breaks forth, not the aggressors are punished, but the victims! Strange justice, truly! the public authorities which were established for the purpose of maintaining order, seem in the canton of Vaud to have been appointed to concur in disorder; and in offensive citizens, far from having protectors in the person of their magistrates, find in them only enemies."

But the members of the Council of State cannot with impunity thus violate the simplest rules of liberty and equality. If they can do as they please in their own cantons, they cannot prevent the severe judgment of other governments of Europe.—The king of Prussia has loudly proclaimed his indignation and disgust at these religious persecutions, and has sent a sum of 12,000 francs for the support of the dismissed pastors. The English ambassador at the Helvetic Confederation, Mr. Morier, has addressed several firm remonstrances to the Vaudese government, expressing his disapprobation of these intolerant measures. One distinguished member of the government, in the canton of Zurich, compares the Vaudese persecutors to the pagans of Nero's time. These reproaches are too well deserved, and it is well that the Council of State of Lausanne expiates by this general scourging for the attempts it has committed, or allowed to be committed, against the rights of conscience.

It would be difficult, Messrs. Editors, to relate all the scenes of violence which have disgraced the canton of Vaud for some months. Not a Sabbath passes that religious meetings are not disturbed, and Christians ill-treated. I will relate some facts. In the village of *Arin*, near Lausanne, the vilest of the populace broke into a private dwelling.—There they sacrilegiously tore up and burnt the Bible! They then took two women, tied them with cords and dragged them three or four miles, with hideous shouts! The police did not interfere, and the authors of this base outrage were not arraigned at court. Further, the government journal threw the blame of the persecutions on the persecuted. Why, indeed, should persons persist to hold religious meetings against the wishes of the people? Are not the people omnipotent in the canton of Vaud? Is not their voice the voice of God? Is not their will the supreme law? Such are the monstrous reasonings by which the demagogues justify their aggressions! And this in a civilized country!

In Lausanne, under the eyes of the Council of State, Christians coming out of a religious meeting have been assailed with clubs, pelted with stones at various times, and men have been compelled to make a wall of their bodies, to protect the lives of women. Professor *Findt*, who attended one of these meetings, was threatened to be led to prison. This would have been fine indeed! To imprison as a malefactor the most eminent writer, the most celebrated preacher of the canton of Vaud—the man who is the glory of his country throughout the world!"

THE WALDENSES.—These people, the regular descendants of the apostolic churches in the valley of Piedmont, and who have been preserved in a wonderful manner amid the fires of Roman persecution, maintain two facts, viz, that they have always been Presbyterians in church order; and, secondly, that they have always admitted their infants to the ordinance of baptism. These facts they stated to a missionary, who recently visited them.—*Rel. Herald.*

The above testimony is quite similar to a statement that might be made by an ignorant or prejudiced citizen of New England, who should state that the Anglo-Saxon race had always inhabited this same New England; and that there never were any Indians here, when all facts and history were against this statement. Who does not know, that has ever read Ecclesiastical History, that the Petrosians, or followers of Peter Waldo, one of the largest sections of the "Waldenses," denied infant baptism, and endured every species of persecution from the papists on that account.

HONESTY.

The Armenians and Bishop Southgate.

The following letter from the persecuted Armenians, addressed to the "Protestant Episcopal Church" in this country, will supply a sufficient answer to the communication of our Episcopal correspondent in last week's Secretary.

To the Editors of the Episcopal Recorder:

CONSTANTINOPLE, June 3, 1846.

Gentlemen.—The enclosed communication was written in Armenian, by the Committee who have signed it, and, at their request, I have translated it, and now forward it to you for publication. The letter is wholly their own, and it was written of their own prompting, and without the least suggestion of such a thing from us. At the same time, I freely acknowledge that I could not, and did not withhold my advice approving of the measure, when it was mentioned to me by them; so plainly did it appear to me that every principle of justice and religion would sanction such a vindication of their aspersed character before the public.

I remain very truly, yours, &c.,

H. G. O. DWIGHT.

Missionary of the American Board.

Translation of a letter from the Evangelical Armenians, addressed as follows:

To the Protestant Episcopal Church of Christ in America—Grace and peace from God; and from us respect and love.

The undersigned, Evangelical Christians of the Armenian nation, resident in Constantinople, esteem it a favor, in making known to your church our pitiable condition, to show that we, bound together with all true Christians, hold Christian fellowship with every branch of the Church universal which is truly Evangelical. And we accordingly profess ourselves, by the grace of God, to be one branch of the same universal orthodox church.

And since the benefit or injury of one part concerns the whole, and "when one member suffers, all the members suffer with it," we have thought it best, for the benefit of the universal church of Christ, to communicate to you the following painful narrative; with the hope that you will do justice to your humble fellow members so far as you are concerned in this matter.

In the year 1831, some missionaries were sent to Constantinople from the American Board, for the purpose of enlightening our nation; and through their labors, by the blessing of God, the work of Christ prospered in Turkey, wherever the word of God was preached.

The Armenian Church, perceiving that the simple and pure preaching of the Gospel, was opposed to the traditions of men received by them, began to show emency towards us, on account of our having embraced the gospel, and whenever they found opportunities, they persecuted us, from time to time.

But this year the Patriarch began a new persecution against us, commencing in January last.—He drew up a new confession of faith, and demanded of us that we should receive and sign it. The whole of this confession being too long to copy in this place, we quote here only a few passages, such as are most worthy of examination.

"Do you confess and acknowledge the seven sacraments of the church, which are: Baptism, Confirmation, Penance, Communion, Ordination, Marriage, and Extreme Unction, and that every Christian, indiscriminately, cannot perform these sacraments, but there must be a priest, a bishop, or a katolikos, made by regular ordination, who only have power to perform the sacraments."

"Do you confess and acknowledge that a man must be baptized in order to become an heir of eternal salvation, and that an unbaptized person is without the church, and has no salvation, even though he has by no means committed any sin.—Also, that until he confesses before a priest all the sins he has committed, with every particular circumstance and with perfect repentance, and has given up himself the penance prescribed by the priest, he can by no means receive pardon and absolution. But if he dies before he has completed his penance, or having committed trivial and involuntary sin after confession, the spirit of such an one, through the faith of the church, and the bloodless sacrifice, (the mass), and through special gifts of charity, is purified, and becomes worthy of eternal glory."

"Do you confess and acknowledge that the sacrament of the communion is the true body and blood of Jesus Christ who is God; and whoever does not commune, having this faith, is under eternal condemnation."

"Do you confess and acknowledge that the Holy Virgin Mary, by bringing forth Christ—God, is the mother of God, and that both at the time of the birth and afterwards, her virginity remained unimpaired, and that she was always a Virgin; and that she is worthy of being honored above all saints. Also, that the he who crosses the road, and is stained by the Divine blood of Christ, and the other holy and anointed crosses, on account of being representations of that (cross) are to be worshipped. Also, that the intercession of the saints is acceptable before God, and that their relics, and their anointed pictures are worthy of adoration, and that God always performs miracles both by means of the holy cross, also of the relics of the saints."

"Do you anathematize and reject those men who preach that error has entered into the united faith of the universal church, and who claiming to be thus taught by the Holy Spirit, explain the meaning of the Holy Scripture in a manner foreign to that taught by the Church; and profess that the spirit which inspires them with error is the Holy Spirit; and trusting to that, they call the holy mother of God, the mother of Christ, and they deny that she was always a Virgin; and reckoning the worship of the cross, and the adoration of the relics of the saints, and of their anointed pictures, and the use of the wooden cross, and the stained by the Divine blood of Christ, and the other holy and anointed crosses, as superstition; not acknowledging that God works miracles, they put limits to the infinite power of God. Do you discard and anathematize, and altogether cast away from you the followers of such error, as unworthy men, and blasphemers against the Holy Ghost, and enemies of God and of all his saints."

These things being opposed to the word of God, and to our own consciences, we could not receive; and we sent to the Patriarch our Evangelical Confession of faith briefly expressed, in which we declared our belief in the Holy Trinity, the one God, Father, Son, and Holy Ghost; and that Jesus Christ is both man and God; and that he is the only Mediator and Intercessor of believers; that the Holy Spirit is God, and that he is the guide of Christians; that the inspired Holy Scriptures are the perfect rule of faith for the Church, and that with all our hearts we receive all the doctrines, rules and sacraments, therein contained; that we receive baptism and the communion, as taught in the gospel; and that we acknowledge the Nicene Creed to be conformable to the gospel; and that we are obedient subjects of the Ottoman government.

Nevertheless, since we did not receive his confession of faith above mentioned, he did not receive us, and anathematizing us in all the churches, as sectaries and infidels, he cast us out of the Church. Besides this, he caused us to be driven from our shops and houses; and on the plea that we were men without purity, he caused some of us to be cast into prison, where we remained more than twenty days. Our houses were stoned, and we ourselves also in the streets. Children were forcibly separated from their parents, and husbands from their wives. Stringent orders were given to the bakers and water carriers not to supply us with bread and water, &c. &c. And we have all been sustained until now by the charity of kind-hearted Christians, and have found shelter in their houses.

From time to time treatises have been published by order of the Patriarch, full of slanders against Protestantism. In one of these, entitled treatise on the Communion, 2d part, Protestantism is called the "Great Babylon," which has become the habitation of devils, and the prison-house for the keeping of all foul and hateful spirits, and the Reformers of the Church, Luther, Calvin, Zwinglius, &c., are said to be "seducers," "heresiarchs, who relate dreams," &c., "disciples of heresy," (Treatise on Communion, 1st part). Another book called "the Guide to Orthodoxy," declares that Protestantism "teaches contradictory doctrines," and "rebellion," and "contains within itself various sects, opposed to each other," and permits "dissenting," "adultery," "polygamy," and "rebellion against the state."

By the grace of God we have borne this opposition in love and patience, and we continue to bear it, believing that God will assuredly overcome all lies by his own truth, and have compassion on the ignorance of our nation. But how much was the pain of our hearts increased, when we found that one of the ministers of the church of Christ, from whom we might have expected aid, instead of enmity, had united himself with our Patriarch, as we learn from his letter published in the Church and State Gazette. (Here follows bishop S's letter.)

The Rev. Bishop Southgate testifies in the first place, in his letter, that the Patriarch has not persecuted us at all. But what the Patriarch has done, "has not been done in a corner," and not our nation only, but people of foreign nations also, have seen and known all that has happened. And if this letter should be published in Constantinople, it would invite all the inhabitants to ask with wonder—"Art thou only a stranger in Constantinople, and hast not known the things that are to come to pass there in these days?"

In the second place, he testifies that the Patriarch was constrained to do what he has done on account of our efforts to disturb the unity of the church. By thus justifying the acts of the Patriarch in this case, he also justifies the terrible carnage with which the Pope visited the church in past ages; for we have the same reasons for not receiving the claims of the Patriarch, which those blessed martyrs had for not receiving the claims of the Pope. But we have a quiet conscience in this matter, for we have never attempted, by any means, to disturb the unity of the church, but our heart's desire and prayer to God is, that it may be enlightened. We never left the church, until the Patriarch drove us out, and up to the time of our being excluded, Armenian priests performed for us the rites of baptism, marriage and burial.

In the third place, he testifies that our sentiments "are as much at variance with Anglican Protestantism as with the institutions and canons of the Oriental Church." If he means by this to assert that the sentiments of Anglican Protestants and of the Armenian church are one and the same, he greatly errs; and we entreat him to examine the books that have recently been published by the Armenian church, and see what accusations they bring against Luther and Calvin, and the whole Protestant church.

The Rev. Bishop also believes that our sentiments are a "mixture of infidelity and radicalism." Why does he believe this? Are we considered "infidels and radicals" because we do not acknowledge the claims of the Patriarch, and because we choose to obey the gospel? As yet the Rev. Bishop has not known so much as one of our brethren, and whence has he learned that we are "infidels and radicals?" If he was so credulous as to believe on the Patriarch's testimony that we are "infidels and radicals," ought he not also to have enquired of us, and procured from us our confession of faith? "Does his law judge a man before he hear him and know what he doeth?" We pray that God may give grace that he may not "bear false witness against his neighbor."

In the fourth place the Rev. Bishop testifies that "the Patriarch has expressed no judgment upon Protestantism," and that none of his acts "contain an allusion to it." If he really believes this assertion, he doubtless believes it on the Patriarch's word, and we do not believe that at the time the Patriarch made such a declaration to him, any Armenian was present, for if the Armenian community should learn such a thing of the Patriarch, they would immediately remove him from office. And why does he (Bishop Southgate) so much desire to be deceived by the Patriarch's words? Were he, in these days, only once to enter the bazaars, and walk about, he would there with his own ears hear to what extent the name Protestant is reviled and blasphemed, and he would see how those who bear this name are stoned and beaten, &c., by their own countrymen. There is not an individual in all Constantinople, except the Bishop, who does not know what opinion the Patriarch has of Protestant Armenians, and of Protestantism.

Lastly, he (Bishop Southgate) endeavors by such slanders to persuade European Christians not to sympathize with us, or lend us any aid. O what unmercifulness! Even among the Mohammedans there are those who have shown sympathy for us, when they have learned that we are persecuted for not worshipping pictures, and for not believing in the power of the priest to forgive sin, for they, as far as these points are concerned, agree with us in sentiment. Is it not a wonderful thing that a minister of the church of Christ should exhibit such a degree of pity for those who are of the same faith? "No one has been persecuted," he says, and if we have not been persecuted, what assistance could come to us from Europe that he declares would be dangerous? Who would venture to put forth an effort to excite others to sympathize with those who are permitted in peace and quietness to worship God?

In thus laying before your church our pitiable condition, we hope that, considering this important matter justly and righteously, you will do that which is for the honor of Christ, and the glory of his church.

We remain your humble servants, begging your prayers for the persecuted Evangelical Christians of the Armenian nation, in whose name we subscribe ourselves. Signed by a Committee of 12.

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UNITARIAN CLEMENCY AT LARGE.—The Christian Register says:—"There are in Boston and vicinity some ten or twenty Unitarian Ministers without any pastoral charges." We should think that Unitarianism was rather on the wane in Boston.

English Misrepresentation.

The Rev. Mr. Waylen, an Englishman who spent eleven years as an Episcopal minister in Maryland, has written a book in England, entitled *Ecclesiastical Reminiscences of the United States*, in which he takes occasion pretty effectually to blacken all other denominations but his own. He belongs to the sneering school of Dr. Coit, and has done his dirty work of defamation with considerable energy and success. Almost all the evils of this country he traces to the want of a regularly established Episcopal Church!!! *Vive la Bagatelle!* We certainly live in interesting times. *Alas, poor Religion,* child of the skies—meek-eyed and gentle, how thou art forsaken and abused by thy professed friends, false to thee, false to the truth, and above all false to holy and all embracing charity!

A Sop to a Puseyite.

It is well known that the Rev. Mr. Crowell, a young Puseyite clergyman of Boston, bearded his METROPOLITAN BISHOP and RIGHT REVEREND FATHER in God, Dr. Eastburn, who had called him to account for certain Puseyite usages in his chapel, which, in his judgment tended to popery. How the matter ended we are not informed; but what we wish to chronicle in our paper, is the fact that the dignitaries, who control Trinity College in this city, have conferred the honorary title of Doctor in Divinity upon this same Crowell! A significant rebuke of the reverend Bishop and an expressive approval of his rebellious presbyter. A fine specimen of apostolicity, order and unity.

NEW HAVEN, Aug. 10th, 1846.

MESSRS. EDITORS:—It seems proper, and it may not be uninteresting, for me to say a few words at this time through your paper respecting the Second Baptist Church of this city. Brethren from different parts of Connecticut have from time to time manifested a sincere interest in our condition and prospects. Both the pastor and the people have been cheered by such expressions; not only because the sympathy of friends is always sweet, but also on account of their confidence in the worthiness of the cause itself.

It is now about two years since I commenced my labors with this people. During that time there have been no remarkable changes in either our temporal or spiritual condition. But still we trust there has been some improvement in respect to both. The church has paid the pastor's salary regularly and promptly; and in addition to other incidental expenses they have contributed liberally to various objects of benevolence, and raised nearly three thousand dollars towards erecting a house of worship. This they have done when I suppose the whole amount of all the property in the church will not exceed twenty thousand dollars.

In the mean time the number of our members has been gradually increasing. On our last ordinance day, I had the privilege of presenting the hand of fellowship to six. Since the last meeting of this Association, in Oct., twenty-four have been added to the church. And although the state of religion is at present very low among us, yet there are some signs of spiritual life, and we trust the Lord will not take his holy spirit from us, but continue to bless us, adding to our number such as shall be saved, and giving us new strength.

I have found this a pleasant field of labor. The people of my charge have been remarkably kind and considerate. They have treated me in all respects with fidelity and friendship. The attachment which I have formed for this people and this place is very strong, and yields to nothing but a sense of duty. But the prospect of greater usefulness in another sphere of labor has led me to resign my charge of this church. Yet I shall not thereby lose my interest for the Baptist cause in New Haven. And I hope that those who reside in other parts of the state to whom God has entrusted the means of usefulness, will be sure that they have discharged their whole duty to the cause of Christ and the faithful few who are making sacrifices to build up an efficient church in this city, before they overlook this feeble but worthy band of Christian disciples.

I am, as ever, by the bonds of our common faith, Your brother in Christ, ORRIS B. JUDN.

Religious Intelligence.

LATE INTELLIGENCE FROM THE EAST, of a very interesting character, was communicated at the Park-street Church, Sabbath evening, from which it appears that bigotry and intolerance are triumphant to a most melancholy extent in ill-fated Greece, where a more enlightened policy might naturally have been expected.—*Boston Courier.*

"Rev. Dr. King's trial before the Areopagus, for publishing a little book of extracts from the most honored of the Greek fathers, against the worship of the Virgin Mary, of images, and of the bread and wine in the Eucharist as literally the body and blood of Christ, occurred April 23d. He was defended by two able lawyers, and in addition vindicated his own cause, for some twenty minutes, till silenced by the court at the instigation of the Greek ecclesiastics. Dr. King, in his defence, exhibited all the boldness and zeal for the truth of Luther before the memorable Diet at Worms, and it may be hoped that his piety and learning, and untiring efforts in the cause of civil and religious liberty, may enable him, eventually, like the great Reformer, to exert a wide and lasting influence for the advancement of true religion."

The decision of the court was against him, and he was to have a fourth trial at Syra, before the Criminal Court, the 23d of July, a court designed especially for the trial of felons. The two lawyers who had boldly defended him, and he thinks very conscientiously, before the Areopagus, are to go with him to Syra, to plead his cause there.—"Their defence has been widely published in Greece, and is producing a happy influence on the public mind in favor of Dr. King. He says he has been told that the most distinguished lawyers of Athens, who were present at his trial, have expressed their opinion that there was no cause of accusation against him; yet, he says, though he is to be tried by a jury, "what jury will have independence enough to declare me innocent, after the Holy Synod has declared me guilty of blasphemy, and after three courts have, (as they say,) found cause of complaint against me?" At Syra, he says, his lawyers will probably enter into the subject of his trial much more *theologically* than they could before the Areopagus; for this tribunal is confined principally to the right application of law, but does not enter into the subject, to determine whether the person accused is guilty or not, of the charge brought against him.

Dr. King seems to be not without apprehension, as to what may befall him at Syra, where, if he should be imprisoned, he will be very much in the hands of his enemies, who might not find it difficult to prevent his ever making any more efforts to break the yoke of ecclesiastical tyranny in Greece. He says, the king's attorney informed him, that should the decision of the court at Syra be against him, he would be immediately imprisoned in that place for months, or perhaps for years; but, as he was known for integrity, and there would be no apprehension of his trying to escape, they would not be very severe with him; and he politely added that he would himself write to the authorities there to treat him kindly.

But Dr. King says the prospect of being shut up in a filthy Greek prison, crowded with terrors, and covered with vermin, during the heat of August, is not very pleasant. Yet if such should be the result of the trial, he is confident that He who has sustained him through so many trials will not forsake him there; and he should still have opportunity, even suffering persecution; and he trusts that God, in his wise providence, will eventually overcome the violent opposition to the truth, for the advancement of true religion.

Dr. King mentions an expression of sympathy from a stranger, highly grateful to his heart—especially as it came when he was in circumstances peculiarly depressing. He says in a letter of May, I received a few days since, from an English gentleman at Malta, personally unknown to me, a present of a very nice coat, to wear in prison! I was much impressed, he says, with this token of love from the Saviour, manifested towards me, who am called to suffer for his sake, and for the truth of his holy word. The gentleman who sent this garment, is FRANCIS BOYNTON, Esq.—a name that should be given to the world in capitals.

We cut the following interesting and cheering intelligence from the New York Observer. "The recent persecutions in Turkey, perpetrated by the Patriarch and denied by Mr. Southgate, seem to be overruled of God to the furtherance of religious liberty. Letters from Constantinople of the 24th of June

prisoned, he will be very much in the hands of his enemies, who might not find it difficult to have him making any more efforts to break of ecclesiastical tyranny in Greece. The king's attorney informed him, that should the king of the court at Syria be against him, he would be immediately imprisoned in that place, and, perhaps for years; but, as he was of integrity, and there would be no approval of his trying to escape, they would not be with him; and he politely added that he himself wrote to the authorities there to be kind.

King says the prospect of being shut up in Greek prison, crowded with felons, is a very serious one. Yet if such should be the result, he is confident that he who has sustained so much of the world's wrongs, and who has been so long in the hands of the world's wrongs, should still have opportunity, even in prison, to do good for which he is now persecuted; and he trusts that God, in his providence, will eventually overcome this opposition to the truth, for the advancement of religion.

King mentions an expression of sympathy, stranger, highly grateful to his heart—especially when he was in circumstances so depressing. He says in a letter of May, 1854, a few days since, from an English gentleman, personally unknown to me, a very nice note, to wear in prison! I was pressed, he says, with this token of love to him, manifested towards me, who am called for his sake, and for the truth of his holy the gentleman who sent this garment is C. H. BOYNTON, Esq.—a name that should be known to the world in *capitula*.

Persecution overruled for Good.

At the following interesting and cheering news from the New York Observer.

Recent persecutions in Turkey, perpetrated by the Patriarch and denied by Mr. Southgate, are overruled of God to the furtherance of a liberty.

From Constantinople of the 24th of June, we learn that the Sultan had, on his return to the appointed a Minister of Public Instruction, and recommended his ministers to propagate and encourage public instruction. Resoluted was, it is stated, being overwhelmed with his sovereign. An Armenian woman had lately a Turk without being obliged to abstain from religion, and the marriage was declared to be an unprecedented fact in Turkey.

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ARREST OF RANDOLPH'S SLAVES.—It is doubtless well known that John Randolph, of Roanoke, in his will gave Liberty to his slaves (400 in number), and also made provision for their support and settlement in a free State. Accordingly, Judge Lee, who was the Executor, selected a spot in Mercer, Co., in the State of Ohio, to which place the slaves repaired to settle upon the lands which had been purchased with their own money, left them by Mr. Randolph. But it seems the citizens of Mercer Co. got up a rebellion, and even went so far as to raise an armed force to prevent the negroes from taking possession of their lands. The Sidney (Ohio) Aurora of the 11th ult., remarks as follows concerning the inhabitants of Mercer:—

"They should have made their objections known before the land was purchased, and not waited until they had drawn the last cent they could expect out of the pockets of the blacks; they should have then raised an armed force and refused to let them take possession of their property as they have done. We look upon the whole proceeding as outrageous in the extreme, and the participants should be severely punished. What makes the thing worse, is the fact that a number of those who were foremost in their opposition to the blacks, looked on in their hands to shoot, &c., were the very men, who sold them the land, received wages for constructing the buildings, and actually pocketed a large amount of money for provisions, not two weeks before the arrival of the poor creatures whom they have so unjustly treated."

We deeply regret to be informed of the death of the amiable and excellent wife of the Rev. J. L. Hodge, of Brooklyn, L. I. She died last week at her mother's house in Suffolk, in the joyful hope of a glorious immortality. Her funeral was attended on Wednesday afternoon. Several of the ministers who were present at the Commencement of the Conn. Literary Institute, took part in the funeral services. We hope to receive from some one of her friends, a more extended notice.

GOING TO ROME.—The Philadelphia correspondent of the Journal of Commerce states that the Rev. Mr. Major, of the Protestant Episcopal church, has given in his adhesion to Catholicism, and taken his first communion. He had a parish in one of the lower districts of Philadelphia county, and the decision came rather unexpectedly upon his congregation.

CHRISTIAN CHRONICLE.—We have received the first number of a weekly paper with this title, published in Philadelphia, to be devoted to the promulgation and dissemination of Baptist principles in the State of Pennsylvania. It is to be under the editorial management of Geo. W. Anderson. The paper is a little larger than the Secretary, printed on new type, and taken altogether, is a very handsome paper. We wish it success.

Rev. Orrin B. Judd, late pastor of the 2d Baptist church, New Haven, has become associate editor of the New York Recorder.

New Publications.

THE STATESMEN OF THE COMMONWEALTH OF ENGLAND. By John Foster of the Inner Temple. Edited by J. O. Chomley. New York: Harper & Brothers. For sale by Belknap & Hamersley.

We have received the two first numbers of this interesting and important work, which has already gained in England an established reputation. It was published in England in several expensive volumes, it now appears from the prolific press of the Harpers, in a much cheaper form. It is to be completed in five numbers, price 25 cents each—handsomely printed, on a good clear sheet, with double columns, and adorned with portraits. It contains brief and admirably written lives of Sir John Eliot, the Earl of Stratford, John Hampden, Sir Henry Vane, Henry Marten and Oliver Cromwell. This edition is brought out under the supervision of our learned and enthusiastic friend, Dr. John O. Chomley, who has made ample and minute researches into the History of "the Commonwealth of England."

THE PICTORIAL HISTORY OF ENGLAND. No. 6, of this great national work, has been issued from the press of the Harpers, and may be found at Belknap & Hamersley's.

BIBLE MANUAL AND TEXT BOOK. Colby & Co. New York. For sale by Robins and Smith.

This work is an enlargement of the Pastor's Hand-book, prepared by our esteemed brother, Rev. William Everts, of New York. It comprises selections of Scripture, arranged for occasions of private and public worship, both special and ordinary, such as funerals, marriages and so forth, together with Scripture Expressions of prayer, abridged from Matthew Henry, with an appendix consisting of a copious selection of Scripture texts, on doctrines, duties and ordinances. The appendix alone, containing a common place book of Scripture texts, more valuable than Gaston's, is alone worth the price of the whole book, and in our humble judgment out to be in the hand of every Bible student, and especially of every Christian preacher. The selections of Scripture for common and special use, are judiciously arranged, and the forms of prayer from Matthew Henry, are most admirable. Nothing can be more instructive and suggestive. We heartily commend the whole book, as a most useful and judicious compilation. Of course no one would dream of substituting it for the Bible, any more than he would substitute any other good book for that complete and perfect Record of the Divine will. This the author himself was far from intending. His object rather has been to direct attention to the Sacred Word, and if possible, to infuse its spirit as well as phraseology into all our forms of prayer, our preaching and conversation. The volume is well printed, and does credit to the judgment and good taste of the publishers.

THE MODERN BRITISH PLUTARCH.—Or lives of men distinguished in the recent History of England. By W. C. Taylor, LL. D. of Trinity College, Dublin. Author of a Manual of Ancient and Modern History.

EXPERIENCE TO BORNES, of Her Majesty's ship, Dido for the suppression of Piracy, with extracts from the Journal of James Brooke, Esq., Agent for the British Government in Borneo. By Cap. Hon. Henry Keppel, R. N.

These are Nos. 17 and 18 of Harper's New Miscellany, and for sale by Belknap & Hamersley. They will fully sustain the reputation of this series of cheap, useful and popular books. The British Plutarch contains brief sketches of some of the most distinguished Englishmen of modern times, written in a clear, easy and flowing style, by Dr. Taylor, well known for his historical attainments, and will prove a useful manual of British Biography, especially to the young. We have no doubt that it will be eagerly sought and extensively read. Judging from a cursory glance at the other volume, we will England say so.

should suppose that it must be a book of unusual interest. The ground is new, and the facts narrated of a stirring and startling character.

TEMPER AND TEMPERANCE, or Vanities of Character. By Mrs. Ellis, author of the "Women of England," &c. New York: Harper & Brothers. For sale by Belknap & Hamersley.

A profitable narrative, with interesting and appropriate reflections.

HARPER'S ILLUSTRATED AND ILLUSTRATED SHAKESPEARE. Nos. 97, 98, 99, 100, have appeared and may be found at Belknap & Hamersley's.

MORSE'S CROCHONOMIC MAPS. Harper & Brothers. No. 8, containing New York, West India Islands, City of New York, Maryland and Delaware, has been issued. For sale by Belknap & Hamersley.

News of the Week.

DR. SAMUEL B. WOODWARD.—When Dr. Woodward was about to retire from his office connection with the State Lunatic Hospital, and to remove to Northampton, a voluntary meeting of the citizens of Worcester was held, in which it was determined to take measures to procure his bust in marble, to be executed by a competent artist and deposited in the grounds on his farm, the cost to be borne by the citizens. The bust is now in the hands of the artist, and a committee was chosen to accomplish the wishes of the meeting. The necessary funds have been raised, and Mr. J. C. King, of Boston, a distinguished sculptor, has been selected as the artist. Worcester, *Exps.*

REV. MR. STORRS. of Brookline, Mass., gave notice to his people last Sabbath evening, of his call to the Church of the Pilgrims in Brooklyn, and requested them to unite with him in calling a council for his dismission, with a view to his acceptance of the call to the Pilgrim Church.

FIRE IN PLYMOUTH.—We learn from Mr. Holbrook of the Plymouth and Boston Express, that a fire broke out last night about eleven o'clock, in the Robbins Cordage Factory, at Plymouth, damaging the building and stock about \$15,000. There was insurance enough to cover the loss. Boston Journal.

COPPER AND LEAD ALSO.—Mr. James M. Boyd recently found a mass of Virgin Copper imbedded in the earth on his farm, on the east bank of Fox River, and only three miles distant from this town, which weighed thirteen pounds and two ounces. Green Bay (Wis.) Rep.

JAIL TO LET.—The Apalachicola Commercial Advertiser states that no person charged with crime has been confined in the jail of that county since last April Court.

The number of emigrants arrived at the port of Toronto during the present season up to the 30th of July, is 9,943; to corresponding period last year, 7,452; being an increase of 2,491.

TREATY OF RECIPROCAL COPYRIGHT.—We find in a Paris journal, under date of Frankfurt, July 5, a notice of a treaty establishing a reciprocity of copyright between England and Prussia. It was concluded May 13th, and ratified. It stipulates that the right of authorship shall be the same in both countries; but to secure these rights, a declaration at London, and reciprocally at Berlin, is necessary. Dramatic works are included in the arrangement. The 4th article of the treaty diminishes the duties of importation on French books into England. All books must have a stamp that they may be recognized at the custom houses. The contracting parties reserve the right of excluding all works contrary to good morals. Article 7th declares that the right of authorship shall be the same in both countries; but to secure these rights, a declaration at London, and reciprocally at Berlin, is necessary. Dramatic works are included in the arrangement. 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Poetry.

The Promises.

BY LYDIA H. SIGOURNEY.

The dawn was dim with shadows,
Chill and dense
Their vapory mantles floated, curtaining close
The glimmering east, while bath'd in heavy dews
The folded spring-flowers slept.

With drooping heads
Two mournful women sought the garden tomb,
Where slept the Crucified. Bewildering fear
O'erpower'd their grief, as bending down they saw
The linen vestments lying—yet found not
The body of their Lord. Speechless with awe,
Enwrap'd in shining garments, they beheld
One of heavenly host, and heard his voice
Of question and reproof.

"Why seek ye thus
The living, 'mid the dead. He is not here!
Not here, but risen! Did ye not treasure up
His word of promise?"

Terrified they fled
Back to the twelve, but they believ'd them not,
So lightly had the assurance of their Lord
To rise again, been held. Yet rapidly
The feet of Peter, and of John, pursued
The pathway to the tomb.

What found they there?
The Master's corpse, with pierced hands and feet?
Nay! Nay! nor lifeless form, nor angel guest
Were there, as in remorseless shades they sought
Once more the jewels they had madly strown
Unto the winds, these blessed words of Christ
Repeated oft, that he should rise again
On the third day. How could they thus forego,
Faint-hearted few, such legacy divine?
Yet we who blame, perceive, ourselves have shown
Like unbelief,—"mid life's mazes lost
The lamp that would have led us through the wild,
Safe to the end;—perchance, despairing, wept
O'er the turf-pillow of our bosom's dead
Who sleep in Jesus.

Woman,—bowed with grief,
Who from the partner of thy youth art torn
And shiverest like the aspen,—as cold winds
Breathe on thy wound,—hast thou too, cast away
The talisman God sends thee in His Book,
"O widow! trust in me?" Thy Counsellor,
And Rock of Strength, shall be the Unchanging One,
And mid the desolation that must walk
Ever beside thee, balms of sympathy,
Such as the world distilleth not, shall breathe
O'er thy lone heart,—if thou wilt trust in Him.

Parent who plantest in the joy of love,
Yet hast not gathered fruit,—save rankling thorns,
Or Sodom's bitter apple,—hast thou read
Heaven's promise to the seeker? Thou may'st bring
Thine o'er whose cradle thou didst watch with pride,
And lay them at thy Saviour's feet, for lo!
His shadow falling on the wayward soul,
May give it holy health. And when thou kneel'st
Low at the pavement of sweet mercy's gate,
Beseeching for thine errands, unfold
The passport of the King,—"Ask, and receive!
Kneel,—and it shall be opened!"

Ye, who shrink
"Nath Time's adversities,—the weary months
Of sickness and of pain,—the treachery
Of trusted friends,—the agony that finds
No comfort,—forget not who hath said
That all things, *all*, shall work their good who love
The Father of their spirits.

Love! at thou Him?
Then to the bosom of thy firm belief
Take his eternal truth. And be thou strong,
Yes, wear thy smile, who on celestial wings
Hover around thee, whispering to thy heart,
As one by one, its cherish'd hopes decay,
"Not here,—but risen!" [Am. Messenger.]

Religious & Moral.

Translation of the Scriptures.

When Queen Elizabeth opened the prisons at her coming to the crown, one piously told her, that there were yet some good men left in prison undelivered, and desired that they might also partake of her princely favor; meaning the four Evangelists, and Paul, who had been denied to walk abroad in the English tongue, when her sister Mary swayed the sceptre. To this she answered, "They should be asked, whether they were willing to have their liberty?" which soon after appearing, they had, says an old divine, "their goal delivery; and have ever since had their liberty to speak to us in our own tongue at the assemblies of our public worship; yea, and to visit us in our private houses also."

Our English translation of the Bible was made in the time and by the appointment of James the First. According to Fuller, the number of translators amounted to forty-seven. Every one of the company was to translate the whole parcel, and compare all together. These good and learned men entered on their work in the spring, 1607, and three years elapsed before the translation was finished.

Bugenbuechius assisted Luther in the translation of the Bible into German, and kept the day on which it was finished annually a festival with his friends, calling it "The Feast of the Translation of the Bible;" and it certainly deserves a red letter more than half the saints in the calendar.

Soon after Tindale's New Testament was published, a royal proclamation was issued to prohibit the buying and reading of such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step taken by the Bishop of London afforded some merit to the Protestants. His Lordship thought that the best way to prevent these English New Testaments from circulation would be to buy up the whole impression, and therefore employed a Mr. Packington, who secretly favored the reformation, then at Antwerp, for this purpose; assuring him, at the same time, that cost what they would, he would have them, and burn them at Paul's cross. Upon this agreement the Bishop had the books, Packington great thanks, and Tindale all the money. This enabled Tindale instantly

to publish a new and more correct edition; so that they came over thick and threefold into England; which occasioned great rage in the disappointed Bishop and his popish friends. One Constantine being soon after apprehended by Sir Thomas Moore, and being asked how Tindale and others subsisted abroad, readily answered, "that it was the Bishop of London who had been their chief supporter, for he bestowed a great deal of money upon them in the purchase of New Testaments, to burn them; and that upon that cash they had subsisted till the sale of the second edition was received."

The following incident respecting the Venerable Bede is worthy of remembrance. One of the last things he did was the translating of St. John's Gospel into English. When death seized on him, one of his devout scholars, whom he used for his secretary or amanuensis, said to him, "My beloved master, there remains yet one sentence unwritten." "Write it then quickly," replied Bede; and, summoning all his spirits together (like the last blaze of a candle going out,) indited it, and expired.

Asleep above the Cataract.

To be asleep in the hour of peril often proves fatal. There are times in the life of every one, when the utmost energy and efforts are necessary to escape impending danger. Both the souls and bodies of men are often exposed to imminent perils. But it is a strange fact, that most men are more insensible to the dangers which impend over their souls—their immortal part—than those which threaten their bodies. They are alive to the welfare of the latter, but asleep in respect to the former. Let the following illustration show it:

It is well known that on the noble stream that empties the gathered waters of a hundred lakes over the tremendous cataract of Niagara, several miles above the fearful precipice, from the formation of the country, and the bed of the channel, there is a rapid descent; and the waters as they roll along acquire a fearful impetus, as though eager and anxious to leap forward and find repose in the bed of the ocean. If the skill of the fisherman, or the canoe of the Indian, once gets into this current, it cannot be turned aside by any human skill, but is borne with the lightning's speed onward, and still onward, till it reaches the fatal precipice, and is plunged amid the deafening roar and dashing waters, into the vast, foaming abyss beneath, broken and shivered into ten thousand atoms. Were we standing on the banks of that river, and did we see a bark slowly gliding down the stream, and know that all who were on board were asleep; were we acquainted with the fact of their danger—did we know that the current which was bearing them slowly on, would in less than an hour conduct them to a point in the stream where destruction would be inevitable, what course should we adopt to save them? Would it not be to attempt to awaken them? If by the report of firearms, or by any other means, they could be aroused from their slumbers, they would be able now to turn their bark aside and escape; but in a single hour the stream would drift them down to a point where there was no turning back, nor turning aside. The only hope of saving them, therefore, would be to awaken them.

This is precisely the condition of every unconverted man. His bark is gliding down the stream of time towards an awful precipice. It will soon reach a point where he cannot turn it aside. And yet he is asleep. He must awake speedily, or perish. This is why we stand here to night, and cry, "Awake, thou that sleepest!"

Dr. Chalmers' Idea of Home Missions.

We encountered lately "a deliverance," as they say in Scotland, by the celebrated Dr. Chalmers, on the nature of the missionary work, which pleased us exceedingly. It shows that Dr. Chalmers has the right view of the business to be done in evangelizing the world, and that his religion is not a large theory merely. Beginning with labor at home, the missionary work is to be carried on in labor abroad. At home and abroad the gospel is to be carried to men, to individuals, to neighborhoods, and to be pressed upon their acceptance. Christians must be missionaries at home, as well as abroad. Missionary work is to be done in every city, town, and hamlet.

"The first principle in my scheme is," said Dr. Chalmers, "that you must take a slice of territory, small enough for a single man to undertake; and the second principle is, that you must go forth to the population inhabiting this territory, and that you must not expect them to come to you for the good things of which you are the dispenser. If you were the dispenser of physical good things—such as bread, butcher-meat, and other things of the same nature—there would be no necessity for your setting up the aggressive principle—the attractive principle would be sufficient to insure a demand for them; but I say that you are the dispenser of that which has no charm for man, who is morally and spiritually dead, and therefore, you must go forth to him with the benefits of which you are the dispenser; and this is missionary work at a short distance. Don't think that it is necessary that you should travel thousands of miles, or that you have immense oceans to traverse, before you can engage in a missionary work. There are wretched creatures in many parts of this town who are at as great a moral distance from the gospel, and from all its lessons, as if they had been born and lived all their days in the wilds of Tartary. Now, this is what I call a home mission, which essentially requires all which constitute the virtue of self-denial in the missionary work."

This is truth, and on this ground it is clear that every church ought to be a band of home missionaries, seeking out and blessing with the gospel of Christ those who will not, of their own accord, come to it. More voluntary missionary work is needed in the church of Christ. For the life and brightness of her own graces it is needed, and for the bringing in of many souls into the fold of Christ it seems to be absolutely necessary; there being multitudes, who will not be reached, but by just such work.—N. Y. Evangelist.

The First Sabbath.

The sixth day of creation drew near its close. The sun had finished his course, and the gloom of evening began to spread over the earth. The first-born son of earth stood upon a hill in Eden, near Eloah, his guardian angel and guide.

It grew darker and darker about the hill. Twilight rushed to the embrace of night, and threw her dewy roses over hill and valley. The songs of the birds and the noises of the beasts were hushed, and even the air seemed to sleep.

"What is all this?" said the man with a soft and low voice to his heavenly guide.

"Will the young creation disappear, and sink down into chaos?"

Eloah smiled, and said, "It is the repose of earth."

Now appeared the heavenly lights, the moon arose, and the starry hosts followed in splendor.

Man looked upward with sweet surprise, and the angel of the Lord looked with pleasure upon the gazing son of earth.

The night was still, and the song of the nightingale floated in the air.

Eloah touched the man with his staff.—He lay down on the hillock and slept.—His first dream came over him, and Jehovah made him his companion.

When the morning twilight opened, Eloah touched the slumbering one. "He awoke, and felt new power and life streaming through him. The hills and valleys rose out of the gloom, the young light came glittering down upon the fountains of the river of Eden, and the sun arose, bringing the day. Man looked upon his new-formed wife, the mother of all living. Surprise and delight filled his heart.

"See," said Eloah, "the divine is made out of rest. Therefore shalt thou consecrate this day to rest and devotion."—Krummacker.

Origin of Colportage in America.

Colportage has become one of the most important modes of operation by the American Tract Society, as well as of some other societies, and its origin in this country is thus stated in a pamphlet lately published by the Tract Society, entitled "Facts illustrating the necessity, method and results of colportage."—Bost. Recorder.

Five years ago, two young men from Maine and New Hampshire, one a licentiate and the other a layman, started for the West, under a commission from the committee, to labor among the destitute in Kentucky and Indiana. One of them after successfully prosecuting his work for four years, was called to labor as a missionary in the principal city of his adopted State; the other is still in the Society's service in a distant territory. Thus began the American colporteur enterprise. These were the first American colporteurs. During the first year only two colporteurs were employed; in the second twenty-seven were employed; in the third year seventy-six; in the fourth one hundred and forty-three; and the fifth year closes with a list of one hundred and seventy-five that have been in commission for the whole or a part of the year. During these five years, more than 200 years of colporteur labor have been performed, and not far from 400,000 families visited, and 1,000,000 volumes circulated. In view of these results and the amount of present and prospective good accomplished, we may well exclaim, "What hath God wrought!"

Rising in the World.

The following answer to an examination of the question "what is rising in the world?" is given by the Rev. Mr. Burnap, of Baltimore, in one of his lectures on American Society.

"It is all well that there should be the strongest desire of rising in the world.—But what is rising? Here is all the difficulty. Is it for the prosperous man to move into a bigger house, and patronize the tailors, the milliners, and the upholsterers, and give splendid entertainments? This may be perfectly allowable and proper as the reward and natural consequence of industry and frugality, but it is not rising in the world. It amounts to simply patronizing tailors, milliners, upholsterers and cooks. The only way to rise in the world, even for the prosperous man, is to cultivate his mind and manners, and educate his family. It is not to bring up his sons in idleness under the preposterous notion of making them gentlemen, and in so doing make them fops and dandies instead of men, and thus prepare them for squandering his estate much faster than he amassed it. It is not to educate his daughters with merely showy accomplishments, and with the expectation that this world is to be a show, and a life a holiday. It would show hopeful signs of rising above the vulgar, both great and small, if he should refuse to countenance the nonsense of turning night into day, and day into night; and as the end of society is enjoyment, he should perceive the ridiculousness of going to a party of pleasure at his usual hour of retiring to rest. It would show that he was rising if he should bring up his sons to some useful, honorable,

and profitable employment, and save them from the degradation of living to show off their persons and fine clothes in the street. If he should infuse into the minds of his daughters a strong tincture of common sense, and teach them to look on life as a scene of elevated duty and responsibility, instead of an opportunity for the indulgence of ambition, vanity and selfishness."

My Early Home.

My home, my home, my early home!
I long once more to see
Its pleasant scenes, its childhood haunts,
That yet are dear to me;
The shady grove, and meadows green,
The glen, the forest hill,
And every dear familiar spot,
Are on my memory still.

The rose-bush by the garden hedge,
Oft watched with anxious care,
For the first opening buds of spring,
To twine around my hair;
The music of the crystal stream,
Still sounding in my ear,
Where I have wandered with the friends
Remembrance yet holds dear.

And oft I hear the joyous laugh
Come floating back to me,
Of merry mates, in life's young morn,
O'er memory's distant sea.
Oh, I do love to pause and think
Of other years gone by—
Of happier days, and dearer friends,
Though not without a sigh.

Old Ministers Razed.

At the Anniversary of the Northern Baptist Education Society, held in Boston during the last week in May, an inquiry was thrown out in the report, whether old ministers were good for anything. The real bearing of the question was doubtless understood; its double meaning could not be misapprehended. But seriously, are all ministers good for anything? Many of us, already in middle life, have some approaching interest in the solving of the question. Perhaps the following will partly answer in the affirmative.

At a conference of Congregational ministers recently held in G—, N. H., one of the pastors in giving a relation concerning his parish, stated, among other things, that his people had a good share of superannuated ministers residing among them. As they could not make use of them as preachers, they were laying out other work for them. To have a beginning, they had recently made a *deacon* of one of them.

We may then consider the question as settled; if old ministers are good for nothing else, they can be *razed*, and make very good deacons.—Chr. Reflector.

A Happy Home.

In a happy home, there will not be a fault-finding, overbearing spirit—there will be no peevishness nor fretfulness. Unkindness will not dwell in the heart nor be found on the tongue. O the tears, the sighs, the wasting of life, and health, and strength, and time—of all that is most to be desired in a happy home, occasioned, merely, by unkind words! The celebrated Mr. Wesley remarks to this effect, namely, that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin, than we have to curse and swear and steal.

In a perfectly happy home all selfishness will be removed. Even as "Christ pleased not himself," so the members of a happy home will not seek first to please themselves, but will seek to please each other.

Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy. How attracting, how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do the parent and child, the brother and sister, the mistress and the servant, dwell with delight on those cheerful looks, those confiding smiles that beam from the eye, and burst from the inmost soul of those who are near and dear! How it hastens the return of the father, lightens the cares of the mother, renders it more easy for the youth to resist temptations! and drawn by the cords of affection, how it induces them with loving hearts to return to the parental roof!

O that parents would lay this subject to heart—by that untiring effort they would so far render home happy, that their children and domestics shall not seek for happiness in forbidden paths.

Swiss Mission.

It is pleasing to learn from our esteemed brother, Dr. Cote, that the state of religion in the various stations of the Grande Ligne Mission is extremely encouraging.—New stations are presenting themselves.—Many inquirers are asking the way to Zion, with their faces thitherward. All that is wanted within the range of human instrumentality is the cordial and prayerful cooperation of Christian brethren. Every missionary, and colporteur, and school teacher, connected with the Swiss Mission, is earnest and persevering in reiterating the one request,—"Brethren, pray for us."—Montreal Register.

THE GOLDEN CROWN IN HEAVEN.—It is a most wonderful truth, that God has prepared crowns in heaven for the penitent children of earth. We are bound to believe it, and rejoice in it, because God has said it. Let every little girl and boy, then, strive for that golden crown in heaven. A London magazine has the following anecdote in point:

There was a little girl in my own Sunday school, that was called at an early age to lie down and die. She was visited by her teacher with great frequency and ur-

gency. The teacher, on the last occasion, found her very weak, and asked her whether she was happy, to which she replied, "Yes." On inquiring as to the ground of her hope, she said she was resting on the word of Jesus Christ. Pausing a little, she said to her teacher, "You have told me that Jesus will give those who die and trust in him, a golden crown in heaven." The teacher, with tears rolling down her cheeks, said, "It is true, you shall have a crown, according to the word of Christ." "Oh!" said the little girl, "shall you get a crown?"

The teacher, cut to the heart for a moment, paused for a reply, and the little daughter lifted up her sweet eyes with gratitude to the teacher, (mistaking the object of the pause,) and said, "Well, if he does not give you a crown, I will take mine from my head and put it on yours." Such a response from a child just soaring into paradise, would surely be enough to repay a large period of toil and self-denial.

THE BLIGHT OF SLAVERY IN SOUTH CAROLINA.—One of Gerrit Smith's correspondents in Tennessee, under date of March 2d, writes:—

"The marks of decline are apparent.—The decreasing population in South Carolina, and probable decrease in the slave population, are matters of importance. The tone of the South Carolinians is less haughty, while some say they must have a change of policy or they are ruined. This is apparent to those who have been attentive observers of that State for a considerable time; land is selling for less, where it will sell at all, than it was thirty years since.—A great number of plantations are so worn out, that they will not sell for anything, and are abandoned. The proportion of worn-out land is increasing every year; and with it is a decline of their staple production, cotton, both in price and quantity. Their dependence on the West for provisions is annually increasing, with decreasing means of payment. Very large quantities of pork are stored up there by western drovers, but such is the poverty of the country, that they are unable to pay in cash, while the dealers refuse to credit, but are under the necessity of offering at a low price for cash. Over 15,000 emigrants have passed this country from the North and South Carolina since last harvest. It is said that the emigration will continue through the spring.

THOUGHT OF THE DEAD.—The thought of the dead makes us gentle and child-like, and leads us to forget ourselves, as well it may. For we know that, according to St. Paul's teaching, the spirits of just men made perfect are not far from us. We are come to them, and they are come to us. They can touch us, and we can touch them; they are gliding by every hour. The spirit has but ceased to act upon and through the body, and so we do not see them in their places. They keep threading in and out among us, going up and down and moving round about us; especially as we believe from St. John, in holy churches where their bodies rest in hope. (Rev. vi.) They are the first ranks of the church who have gone before us in the Lord, so far as to be out of sight. They are beyond our view. They may see us: we cannot see them.

ENGLISH BISHOPS.—It is said that the compound revenue of two Archbishops, twenty-five bishops, twenty-seven in all, is over fifteen millions of dollars; or, upon the average, about six hundred thousand dollars each! And are these the servants of Him who had not where to lay his head? Two thousand dollars is enough, in all conscience, to support any minister of Jesus Christ a year, who is willing to exercise half the self-denial which the gospel demands. How many of the poor starving subjects of Queen Victoria, would the balance of fourteen million nine hundred and fifty thousand dollars feed and clothe? Where is the religion of Him who made himself poor for our sakes? and who has said, how hardly shall they that have riches enter into the kingdom of God!—The Pulpit.

HOPE IN GOD.—The sailor on the midnight sea, if he would behold the star, that alone would guide him across the trackless deep, must look not on the dark troubled waves, but at the clear blue heavens. If the sky is overcast, and the star veiled by clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be all hidden from his vision. So we, tossed on any billow, if we would see heaven's guiding light, must look not on the waves of temptation, that dash and break around, but above, to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to Him, who shines beyond the clouds in unchanging glory.

Advertisements.

Monuments.
JAMES G. BATTERSON, Marble Manufacturer, of Hartford and Litchfield, Conn., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 325 Main street, (directly opposite Union Hotel,) where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.
CHURCH TABLETS, CHIMNEY PIECES, MARBLE CENOTAPHS, PILARS, BURNING and COFFIN TOPS, of Egyptian, Italian, or any other kind of Foreign Marble, which may be preferred, executed at short notice, and in a superior style of workmanship.
All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.
Fifteen monuments delivered to any yard in the city, free of charge.
Sept. 3. HARTFORD, CONN. 1726.

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New Lumber & Coal Yard.
Yard at Heston's Wharf, Water Street, near the
Rail Road. They have in yard and offer for sale a
large assortment of thoroughly seasoned Eastern
Lumber, Lath, Shingles, Pickets, &c. &c. &c. &c.
The usual variety of Coal for Manufacture and
Family use; also, Liverpool and Virginia coal for
steaming purposes. All of which will be sold on
reasonable terms.
New Haven, June 12, 1846. F. MERRILL & CO.
Hartford.

Special Notice to Wool Growers.

THE subscriber having been so extensively patron-
ized in the line of exchanging goods for wool, &c.
has given up the care of the mill to his brother and
will devote his whole attention, the present season,
to waiting on customers. He has now on hand and
will constantly supply through the season, a good
assortment of Woolen Goods of his own manufacture,
which will exchange for wool, at a fair rate of
prices. Among which are one hundred pieces of
rate Saintists of various colors, made expressly for
mer use. Also, wide Domestic Flannels, for sheeting,
Kersey Blanketing, Customers narrow Woollen for
common wear.

N. H.—In addition to the above, the subscriber will
keep constantly on hand, a good assortment of Amer-
ican, English, and French Broadcloths, Flannel, Cam-
bric, Trimmings of all kinds; Plaids for ladies' wear,
Red Flannels, Cotton and Wool Flannels, &c.
Kentucky Jeans, Tweds, Cotton cloth, &c.
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